UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Contents.

PAGE.

EDITORIAL.
Notes 113
From Across the Sea.—B 113
Cambridge Letter.—E. E. M 114
Men and Things 114

CONTRIBUTED AND SELECTED.
The Ancient Egyptians.—E. A. C . . 115
Western Unitarian S. S. Society.—LEWIS J. DUNCAN 115

CORRESPONDENCE 115

CHURCH DOOR PULPIT.
The Social Equilibrium; How to Secure and Preserve it. After the Transition 116

THE STUDY TABLE 117

NOTES FROM THE FIELD 118

THE HOME 119

ANNOUNCEMENTS 120

Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to read the premium offer on last page and send lists of trial names at once.

Editorial.

APROPOS of the criticism of the New York *Post*, elsewhere spoken of, that the children of the old Unitarian fathers in Boston have largely gone over to the Episcopal church for the sake of more form and ceremony, and the fathers themselves are apt to stay at home and do their own religious meditation on Sundays, the inquiry arises, is the Episcopal church to have the credit for having "more form and ceremony," or is the Unitarian church to bear the blame for not instructing its own children in a rational faith, so that, like John Sterling, they "will not lie for God."?

THOSE who have watched the experiment of the Six Years' Course of Study projected by the W. U. Sunday-school Society with interest will rejoice to know that Professor Maxson has consented to revise his suggestive "Leaflets" on "Beginnings," which appeared in UNITY from September to April last, so that they may be published in pamphlet form. Before doing so he earnestly requests that all those who have used these leaflets or otherwise studied them or will study them, should favor him with such criticism or suggestions, either as to form or substance, as will enable him to put the work in final shape in as complete and satisfactory manner as possible. Those who can aid in this work are requested to communicate with him up to the first of July at Westerly, Rhode Island, care of C. B. Maxson. We hope that our Sunday-school workers and friends interested will help him in ways indicated. This will be one of the most significant and suggestive pamphlets yet issued by the Sunday-school Society. If we mistake not, it will not become a popular Sunday-school manual, but it will be of great service to religious study classes, Unity Clubs and the general students of evolution, particularly to those who are interested in its bearings on morals and religion.

A RECENT number of the *Open Court* contains an interesting article by F. M. Holland on "Emerson Fifty Years Ago," in which he quotes from a letter written by Emerson to Carlyle just before the publication of his first volume of essays, in which he warned his friend that to him, Emerson, "No facts were sacred. . . . I simply experiment, an endless seeker, with no Past at my back." Such sayings in the essays as "the soul needs no persons," speaking of the Jesus-worship of the churches, and "no truth can be received at second hand," caused great excitement half a century ago. "Even Unitarians were furious against the heretic," says Mr. Holland. Emerson's iconoclastic power was a part of his prophetic genius, this writer thinks, and adds that "our popular religion has become philanthropic instead of intolerant, because it has caught new inspiration from Emerson, Parker and other prophets of the Inner Light."

IN the autobiography of James Freeman Clarke, edited by Rev. Edward Everett Hale, is an anecdote of a workingman, who being manifestly superior to the majority of his class and asked to explain the difference, replied by saying, that it was owing to a sermon he heard by Dr. Clarke years before. The *Literary World* repeats the story and thinks many others of a similar character could be told. Dr. Clarke's creed "grew shorter every year," the *World* adds, "until he put it, when sixty-four years old, into these few words, 'From God, for Man.'" Dr. Clarke is pronounced "a conspicuous illustration of the union of preacher, man of letters, philanthropist and social reformer in one person, . . also a great citizen in his unselfish interest in politics, and an influential factor in Massachusetts on more than one critical occasion."

REV. HEBER NEWTON has been speaking a plain word lately on the doctrine of bodily resurrection, which he describes as "not only a needless addition to faith" but an insurmountable difficulty in the way of it to most minds. "We know nothing of life that is disembodied," says the distinguished rector of All Souls, and laments that the church should find its true field of usefulness obstructed by renewed discussions on themes which in the minds of her most advanced and helpful members are of no importance. From our outside point of view we could wish that Dr. Newton would express himself still more plainly on points of this kind, not in reference to his own views, which are well understood, but on the merit of those underlying principles of pure rationalism which have led him to his present position as well as men like Mr. Savage and Francis Abbot to their so different views. Until the exponents of a progressive orthodoxy plant themselves unreservedly on pure rationalism, their brave but apologetic utterances concerning certain forms of the faith they are so gradually discarding will continue to perplex, as well as gratify, their radical friends outside the church. But in saying this we mean not the least to imply that the attitude of one who chooses to work on the inside may not be as honestly, and possibly in some cases, even more courageously chosen, than his whose choice is of a more uncompromising order. Any word from a man of Dr. Newton's gifts and character, whose name UNITY is continually proud to see upon her editorial page, is listened to by us with profound and loving respect.

THE *Methodist Recorder* thinks there are only two alternatives for the Christian, "the Church" or "Christ." He must yield allegiance, that is, to one of the two principles of Catholicism or Protestantism, must follow John Newman into the Roman Catholic church, or John Wesley into the broad fields of spiritual independency. We agree, but warn those who choose the latter road that it is an endless one. The goal of the Roman Catholic is well-defined and soon attained; that of Luther and his followers a continually receding one. The Protestant must always be more or less of a pro*test*ant, or he fails in loyalty to the principle he has set out to follow. The Protestantism that has hardened into dogma, bartered its divine birthright of mental freedom for a mess of pottage in the form of a sect or written creed, has made a sadder failure than the Roman Catholicism it condemns, which at least has better preserved both the dignity and the logic of its position.

WE congratulate our readers upon the last number of UNITY,—the best Western Conference number we think yet issued. Not the least interesting reading is found in the financial exhibit, and those most interested in these columns should be those whose names are upon the "roll of honor." Will those read and reflect that they have done this year what a thousand men and women ought to have done? Neither have they done more than they could, nor more this year than they probably can and ought to do next year, and the next year after that, and the next year again. Let this habit of giving become chronic. Let the generosity be regular and not spasmodic. Let the joy of this year strengthen the resolutions for usefulness next year. Let it be tallied upon the conscience that for the year ending 1892 those who did this year will do the same next, or better, and let those who did not do this year, and have missed the joy, resolve next year to find themselves upon the roll of honor and to take a hand in this splendid work. Let our readers mark well what our brother Gannett said in his editorial. The new income of the Endowment Fund should mean new work, not a let-up on the old generosity. The friends of the Western Unitarian Conference and associate organizations have done well these last years. They have surprised themselves a little. But they have none of them done too much. The world is the richer for what they gave and they are none the poorer. Let there be no let down. Think now of the obligation for next year.

From Across the Sea.

I.

There have been grand doings in London during the past week. For four consecutive days and nights all good Unitarians have been thinking of little else than the Conference which has drawn together from all parts of the United Kingdom men and women interested in that particular phase of Christian faith known as Unitarian. Modeled somewhat after your National Conference, our National Conference of Unitarian, Free Christian and Non-subscribing churches met for the first time some nine years ago at Liverpool; three years later it migrated to Birmingham, and three years after met at Leeds, where Dr. Martineau propounded his scheme for organization, which has produced such very little fruit. This year it has met in the metropolis itself, where, notwithstanding the numerous distractions which the capital presents, the difficulties which only those who are intimately acquainted with life in London can appreciate, a most successful series of meetings has been held.

The meetings of the Conference proper were preceded by those of two other societies, which usually are held in Whit week. The annual meetings of the British and Foreign Unitarian Association, and the Sunday-school Association, as a rule, attract a goodly number of visitors from the provinces to London in that week, but as it was felt that to hold them this year so soon after the Conference would imperil their usefulness and success, arrangements were made to the advantage of the Conference. The result of this concentration of attraction was to make all the meetings numerically a good success. Part of the usual business of the British and Foreign Unitarian Association had to be curtailed; the Sunday-school Association had to leave its usual quarters which were needed for the Conference folk, and the somewhat meagre programme of the Conference had additional interest given to it by the circumstance of the other meetings taking place cotemporaneously.

On Tuesday the British and Foreign Unitarian Association opened the week's proceedings with a religious service at a West End church, known as Essex church, the headquarters of what is come to be known as Ritualistic Unitarianism in London. The minister is habited in a white surplice, as are the choir and those members of the congregation who take part in the liturgical service. The minister is the Rev. W. Carey Walters, who is the head of the guild movement in England, and a typical representative of the emotional school of Unitarianism. On this occasion, however, all this ritualism was dispensed with, and the service was as simple as the most Puritanic among us could desire; the preacher being the Rev. A. N. Blatchford, who is on the point of completing a twenty-five years ministry at Bristol, where he went after leaving college and the fostering care of the late John James Tayler and Dr. Martineau. After the service and a brief interval for tea, the annual meeting, one of the largest that has been held for years, took place in the church itself. Apart from the attractions of

the coming week, there was a special reason for the large gathering. It was in this wise:

There are among the younger Unitarians several who desire to see the basis of the association broadened. They do not care that it should simply be a society for spreading anti-Puritanism, or the *principles* of Unitarian Christianity. They believe that unless those principles have a practical application, they are of little value, and so they want the association to take into consideration some of those political and social movements which are characteristic of the time. Ever since the Irish question assumed its present acute form, and many good Unitarians have found themselves in opposing camps, there has been a tendency to avoid any sort of question which would seem to allow any political feeling to arise. One of the sentiments which used to give rise to much animation was "civil and religious liberty all the world over"; this has been quietly dropped lest it might afford a text for some enthusiastic home-ruler to present an uncomfortable application for those who have come to regard the preservation of the Union of Great Britain and Ireland as of more importance than the preservation of their old-time liberalism. Political subjects have, therefore, become tabooed, and we have confined our sentiments within very narrow limits. Last year when the government was contemplating a measure which would have given the publican an interest in his license which the law has hitherto refused him, and some of us were protesting against this, a resolution condemning the government proposals was ruled out of order much to the disgust of the most active men among us. So this year an attempt was made to alter the rules of the association in order to allow a greater elasticity. Sir Roland K. Wilson, Bart., who is professor of Indian Law at Cambridge University, submitted a resolution for adding to the objects of the association, the application of the principles of Unitarian Christianity to current, social and political questions. He supported this in an able, logical, and earnest speech, and it was formally seconded by Mr. R. Bartram. An amendment moved by Professor Carpenter relegating such topics to the provincial assemblies and National Conference was voted down, neither those who supported, nor those who were directly opposed to the original resolution caring for this substitution. Sir R. K. Wilson found a warm supporter in Rev. R. A. Armstrong of Liverpool, who declared the real question to be whether Unitarian Christianity had anything to do with the moralization of politics, but it was all to no purpose. The meeting by a large vote determined to let things remain as they are. If I am not much mistaken this subject will be heard of again.

While no doubt this debatable question drew together a larger number of persons than usual, it would be unfair to omit all notice of some other features of the gathering. The report of the executive committee referred with some elation to "the rapid progress now making in the direction of its [the Association's] fundamental principles." It chronicled the fact that the missionary agent had during the past year visited 115 churches in various parts of England, Scotland and Wales. He had reopened closed chapels, and broken new ground in other places. In Scotland a lecturer appointed by the association "had been generally well received, and listened to in many cases with appreciation and sympathy. There were now eighteen Postal Missions, a correspondence with between five and six hundred inquirers having been more or less regularly maintained. In his presidential address, Mr. J. R. Beard, who is a son of the late Dr. Beard and brother of the late Charles Beard, and a Manchester merchant, referred to the state of theological opinion in Scotland. He said, "It would seem from the reports of those that are qualified to form a judgment on the subject, that the state of opinion on religious matters in Scotland is at the present time not only such as to offer exceptional opportunities for the spreading of Unitarianism, but also such as to lay us under a heavy burden of responsibility to carry to that people our pure and living faith. Calvinism is like an ancient oak that still uprears its seamed and rugged trunk in rigid defiance of the changes in its environment, while its pith and marrow are crumbling away within it." Incidentally he made a graceful reference to Dr. Martineau, whose eighty-sixth birthday was that day being celebrated, which was much and heartily cheered, and closed by expressing his conviction, that "The time seems to me at hand when no church can justify its existence that does not devote itself to more active missionary effort, especially among that vast population that advancing education and increased political rights have taught to question every form of opinion and social arrangement. We have given them political power; they will soon have free education; unless we are prepared to give them also pure and reasonable religious teaching we have but placed in their hands weapons with which they may injure themselves and the body politic." Mr. Beard has made an admirable president, and he is to be succeeded by the Rev. Dr. Crosskey, one of our veteran ministers. This is an innovation, as a sort of unwritten tradition prescribes that the office shall be held by a layman.

B.

Cambridge Letter.

It is a good thing for fallible man that he need not plan for the beauty with which he is surrounded, lest his soul might rest so content with the perfection of one season, that he would forget the possibilities of the next. Last winter, when the snow glorified all our trees and meadows, or when each branch and twig was sheathed in crystal, yielding magical effects in the moonlight and surprising us afresh every morning, we decided that nothing could be more beautiful than Cambridge in winter. Now the snow wreaths have blossomed, and each one of the many fruit trees is a separate delight. The cherry trees have been letting their petals drift slowly down to the ground until it looks as if it had been snowing over in their corner, but the pink of the great apple trees, the large pale flowers of the crabapple and the white of the pear and quince almost hide the green leaves from sight. Were they really so beautiful all these years, when we were not here to see them? Every time I sit down at this window to write I must first say a word about the trees, something as people say grace at table.

You asked for a word about the Browning dinner. It was well worth writing about, not brilliant perhaps, but very bright and good-natured, and delightfully social. Colonel Higginson presided with the courtliness and grace that has made him the center of many brilliant occasions, and among the guests were many well known poets and writers. With letters from Lowell, Whittier, Holmes, Curtis, Stedman and others, with addresses from Prof. C. C. Everett, Dr. Rolfe, Rev. C. G. Ames, Dr. E. E. Hale and Miss Mills of Syracuse (who seemed like Balaustion herself) and new poems from Mrs. Howe, Mrs. Moulton, Rev. H. G. Spaulding and Colonel Edward Clark, you may see how the reporter for our tiny UNITY knows not which to choose from the many good things that might be told. One bit, which you have not read in the Chicago papers, was a letter from Dr. Furnivall of London. You remember how he used to quote approvingly, "The development of a soul; little else is worth study," and how he said, "Let it be enough for us to follow Browning in getting to the heart and root of every man and thing with whom and which we have to deal." Now lo, the significant change! In his letter of regret Dr. Furnivall spoke out clearly his thought that the one study for to-day is that which confronts us in the problems of social science. "Bother your soul," he said, "let your soul take care of itself, while you go out to fight the gin demon and the sweater;" adding that in England people were beginning to care for other things than the strength of individuality. Even while accusing Browning of standing apart from the social reforms of his day, he acknowledges his great power to inspire and encourage the individual. No one, who believes that the final solution of social problems must lie in the development of individual souls and in the acceptance of individual responsibility, is likely to make too much out of this letter, however. Our souls are bothered already, and Browning may help us fight to better purpose. Fortunately for the peace of mind of the Browning Society, most of its members are already practical helpers in the world of action.

Is there space for a word about a delightful afternoon which the College Club spent a week or two ago in hearing something about the life and work of Emily Dickinson? Mrs. Mabel Loomis Todd, of Amherst, who with Col. Higginson edited Miss Dickinson's poems, spoke of the solitary, shy woman with the understanding that comes from knowledge and sympathy. Miss Dickinson was not always a recluse. She was not eccentric in matters of dress, nor was she "a monument to a love tragedy." That she gradually saw less and less of society until in her later years she withdrew herself almost entirely from the outside world, was not due to a nature in which the joyous side was wanting. She did not give up her connections with her friends, even when she would no longer leave the house and when she had deserted her beloved garden for the beloved conservatory. She was always at ease with children and delighted in making them happy with little gifts and surprises. Mrs. Todd felt that Emily Dickinson, like Thoreau, was "no more lonely than the North Star," and in this connection she quoted Emerson, "Now and then a man exquisitely made can live alone." I will not try to reproduce Mrs. Todd's thought of the literary value of Miss Dickinson's work. We are to have another volume of her verses soon. Later in the afternoon Mr. Higginson read letters from her, which did their share towards revealing delicately this sensitive, earnest soul, touched beyond expression with the solemnity of the universe in which it found itself. Next time I shall try to write a more distinctively Cambridge letter, and not encroach so far on Boston material as I have to-day.

E. E. M.

RELIGION is an actual experience in the human soul. The consciousness of sin brings real events in the soul processes of life,—things happening in the spiritual consciousness as truly as that the wind blows or the sun shines in the outer world.—*W. C. G.*

SYMPATHIES, if not supported by close realities, fall in upon themselves like the walls of a ruined house. —*James Lane Allen.*

"HUMAN reason is fallible; but the less it is used the more fallible it becomes."—*The Non-Sectarian.*

Men and Things.

THE society of Rev. C. A. Bartol, having sold its church property, has in consideration a plan to continue the life and name of the "West Church" in some other section of the city, with Dr. Bartol as "Minister Emeritus" and a younger minister as active pastor.

MISS LOUISE IMOGEN GUINEY has accepted the invitation extended to be the poet on the occasion of the memorial exercises, June 4, in Tremont Temple, in honor of Gen. Sherman, to be held by the City Council of Boston. The orator is Gen. Hawley of Hartford, Ct.

THE *Boston Budget* says the "Kipling Recital" in Boston would have entertained that triumphant young author immensely by the unerring instinct with which the inspirers of the occasion selected his weakest and most inane productions. "Kipling has done some excellent things, but his 'reciters' have not yet discovered them."

Die Freisinningkeit der Unitarian-Kirche, is the title of the German translation of a recent sermon by Rev. A. M. Judy of Davenport, preached last February and published by request. The discourse is accompanied with a word of friendly explanation by Rev. M. L. Monks, who, we believe is pastor of the Lutheran Church in that city. Copies will be sent on application to Mr. Judy.

THE St. Louis *Spectator* comments forcibly on the action of the Mercantile Library Association in burning their copies of "Is This Your Son, My Lord," a novel by Helen Gardener, which was reviewed in UNITY at the time of its first appearance. The book deals frankly with social sins, but in a thoroughly noble spirit. The burning can do only harm, by causing those to seek the book who will read it for what is worst in it rather than what is best.

A SCHEME for bringing heat from the interior of the earth, through pipes, and utilizing it for warming purposes, has been suggested by a genius in Butler, Pa. He proposes to bore a pipe-line ten thousand feet below the earth's surface, and give the warm air a chance to ascend to a reservoir, whence it can be distributed all over the town. Perhaps this scheme, if successful, might be a good way of disposing of the orthodox hell.

IT is said that the longest bridge in the world is the Lion Bridge, near Sangang, in China. It extends 5¼ miles over an area of the Yellow Sea, and is supported by 300 huge stone arches. The roadway is seventy feet above the water, and is inclosed in an iron network. A marble lion, twenty-one feet long, rests on the crown of each pillar and gives the bridge its name, which was built by the Emperor Kieng Long, who abdicated in 1796 on account of old age.

THE people in Hinsdale, Ill., are engaged in the excellent work of establishing a Fresh-Air Home for the benefit of the children living in the poor and crowded districts of the city. A lot has already been donated, 50 by 150 feet. Miss Belle Tiffany is the secretary of the society and Mrs. C. C. Warren treasurer. Miss Juinata Stafford, who has been paying a visit of a few weeks to friends here, lately gave a lecture in Unity Church, on Havana, the scene of some recent travels.

WE learn from one of our Eastern exchanges that on May 2, the Old Belfry which rung out the warning many years ago that the British were coming, and which for a number of years past has been located on the Theodore Parker farm, in Lexington, was transferred to its old position on Belfry Hill, and exercises appropriate to the occasion were held by the Historical Society, which had the matter in charge. Over a hundred of the citizens were present to listen to the very interesting address given by the Rev. C. A. Staples.

MR. E. P. POWELL, author of "Liberty and Life," writes as follows regarding the initial number of *Unity Library:* "About 'Auroraphone' the story is very racy and charming, but the social philosophy including Bellamyism is sad trash. I wish we may soon get through our present shallow philosophizing. Yet Bellamy's reception indicates a softening of human sentiment,—too bad to have it end to any extent in gush. I wish the author would write again a "Wild West story, a real love and adventure story with the other stuff left out."

UNDER the title "A Poet's Last Songs" are collected a score of sonnets and lyrics, left unpublished at the time of his death by the lamented Henry Bernard Carpenter. They are prefaced with a brief sketch by James Jeffrey Roche, who knew Mr. Carpenter intimately during the last seven years of his life. The work will be ready about May 1st. The poems have been collected by Arthur Macy, president of the Papyrus Club, with a photograph of Mr. Carpenter. It will be issued by J. G. Cupples, Boston, and the proceeds, after paying binder and printer will be given to Mrs. Carpenter. Price one dollar.

Contributed and Selected.

The Ancient Egyptians.

SUGGESTED BY THE READING OF THE "TEN GREAT RELIGIONS."

Say not of them, "They worshiped only clay
And bowed the knee to creatures of a day!"
Mock not that worship deep and wide,
Which sought the Lord on every side.

Through labyrinths of doubt and care—
Afar they wandered—here and there:
For far beyond their gloom and night.
They sought the presence of God's light.

Around them in creation's law
They saw His love and wisdom shine;
And seeing, bowed in rev'rent awe,
Before the wondrous works divine.

Of other sheep, and of another fold,
His listening followers Jesus told.
God's love and pity own in wide embrace
All those that seek the Father's face.

E. A. C.

*Western Unitarian S. S. Society.

If there is need of any more evidence of the unwisdom of despising the day of small things, surely the reports of the officers of our Sunday-school Society presented at the eighteenth annual session furnish it abundantly.

This little society which for eighteen years has bravely struggled along, living as it were, from hand to mouth, has not only been self-sustaining during that period, but begins the new year with a larger cash balance than it has ever before been able to show, $227.71, and all debts fully paid; and not only this, but it has given to our Sunday-school workers some of the most valuable helps in the way of tracts, study courses and handbooks that are anywhere to be found, besides inaugurating, with its "Unity Services and Songs" and "Unity Festivals," a new and better era in Sunday-school music.

Very interesting and encouraging is the fact, apparent in the treasurer's report, that during the past year the balance of trade has been in our favor, we having furnished more literature of our own publication than we have purchased of others. This, no doubt, is largely due to the great popularity of our new Six Years' Course of Study. It must be highly gratifying to the directors to hear all the kind and encouraging reports that have been made respecting the success of the first year on "Beginnings," a success which augurs well for the rest of the course. Twenty-seven schools were reported as having followed the course during the first year, and almost unanimously they speak of increased interest and much helpfulness. It is to be hoped that next year there will be even a larger number engaged in this study.

Mr. Maxson's lesson-papers on "Beginnings" were, undoubtedly, largely instrumental in popularizing and making practical the course and thus leading to such gratifying results, and those who were not fortunate enough to secure them last year, will learn with much pleasure, that he will probably prepare for print the general substance of those papers and that they will be published by the Society.

The place and method of the meetings at Hillside, Wis., a year ago have encouraged the Directors to hold the Fifth Annual Institute at the same place and to conduct them on essentially the same plan.

These meetings will be held August 2 to 16, and it is to be hoped that all interested Sunday-school workers will make it a point to attend.

We are promised a course in "Some Religions of the Older World," the second year of the Six Years' Course, to be conducted by Rev. J. C. Learned of St. Louis. This in itself is a guaranty of merit; but we are promised also the leadership of Miss Juniata Stafford, well known to UNITY readers as an experienced school teacher, in the course in practical ethics, "In the School." Those who attended the Institute last year are warm in their praises of Hillside as a pleasant retreat, and it is to be hoped that we shall have a large attendance this year.

I can not close this brief summary of our meeting without reference to the retiring secretary, Mrs. Leonard. It is with genuine pain that we part with this faithful friend, and the fitting resolutions adopted at the meeting and printed in the minutes, only feebly express the regrets of all who know her faithfulness and efficiency. Fortunately we shall hear the benefit of the counsel and experience in the Board of Directors.

LEWIS J. DUNCAN.
Pres. W. U. S. S. Soc'y.

We regret that the above was unavoidably crowded out of our Conference number. —ED.

Correspondence.

TO THE EDITOR OF UNITY:—A critical notice of Edwin Arnold's "Light of the World" in UNITY, April 30, passes unmentioned one very serious fault which characterizes that book, as it does also the popular tale, "Ben Hur."

The Gospels "according to" Matthew, Mark, Luke and John, whether written by those persons, or, as many now think, written in their names by men of a later generation, present their narratives impersonally. They do not pretend to be written by eye-witnesses, but only declare that certain persons did certain things, leaving us in doubt whether he who saw them was the same who there reported them, and even whether the reporter had any sufficient ground for his belief. As the statements there made are entirely unsupported by contemporary history, we are left in doubt whether they record actual facts, or whether they are records of tradition amplified by passing through many mouths in a credulous and uncritical age, when it was not yet understood that, since testimony is the basis of history, the narrative of a wonderful event should contain evidence minute, circumstantial and personal, in direct proportion to its improbability.

In the critical examination of the Gospels which has been going on during thirty years past, competent scholars have found increasing reason to doubt the historical character of those narratives, and to consider them records of very questionable tradition rather than of fact. But "Ben Hur" and the "Light of the World" go far beyond any warrant given them by the Gospel narratives, and represent the most wonderful and improbable transactions there recorded as seen and attested by eye-witnesses.

This misrepresentation can not but have a practically injurious influence, since it coincides with the false pretenses habitually made by preachers, exhorters and commentators in all the great Christian sects, that the Bible claims for itself divine inspiration, and that it is actually so inspired as to be our sole and sufficient rule of life, both in regard to fact and doctrine.

C. K. W.

EDITORS OF UNITY:—Please allow me just a word to correct an apparent misconception that Mrs. Sherman has fallen into, and perhaps others also, regarding the purpose I had in view in quoting from Goethe's Faust the lines to which she alludes. It was far from my wish to be understood as attempting a *definition* of God. I certainly should disagree with any statement that defines God as simply "pure feeling." The succeeding sentence of the essay following the quotation ought to make this point clear, *viz.*, "sentiment or feeling would, therefore, seem to be the *self-recording measure* of one's apprehension." Pure feeling, as well as sensation, is effect, not cause. But *feeling*—not necessarily sensation—logically implies *apprehension* of the Over-soul and the finite soul as distinct entities. Feeling may, I think, be considered the result of the *co-operative* action of the sense organs and the finite soul; and as such, expresses the inevitable and proper attitude of mind before a perception of the deeper meaning of phenomena.

The universe as seen by sense is God *embodied*, "as seen by the soul, it is *God himself*." Sensation is the medium of communication between the finite and the Infinite. Result, *feeling*.

Now, Goethe's vivid protrayal of God as immanent in the universe, is certainly one well calculated to excite deep feeling. He knew not how to name the *conception*. It was "unknowable" to him as to later thought. It transcends the compass of mere words. The *feeling*, however, he was sure of. And if "religion is philosophy felt," and "philosophy is religion thought," then it would seem that this statement of the great poet is religious, if mayhap not "Christian," as Margaret avers. It is a statement of fact, although not the ultimate of the philosophic or religious idea.

The misplacement of the last line quoted, "'Tis feeling all," as the essay appears in print, may have made it easy to misapprehend my real thought. It would have been better had I quoted the succeeding two lines. Let me do so here. It will thus be seen that "'Tis feeling all" belonged to the quotation, and was not a statement of my own.

"Fill thence thy heart, how large so'er it be,
And in the feeling when thou utterly art blest,
Then call it what thou wilt,—
Call it bliss! Heart! Love! God!
I have no name for it!
'Tis feeling all;
Name is but sound and smoke
Shrouding the glow of heaven."

C. T. STOCKWELL.

Springfield, Mass.

THE manner of raising the revenue of the church is always a perplexing question, and every suggestion is welcome. The easiest way is not always the best, nor the most profitable way always the most righteous one. Happy is the church that finds the most profitable one also the most equitable one, even though it costs more work. Such seem to be the claims of the "envelope system," at least in some churches. The church at Rochester has been trying the experiment last year with manifest success, all the expenses of the year being covered by the envelope contribution, within about sixty dollars. The trustees commend it heartily for a second year's trial, and a special appeal is made for the contributions of the children. The seats are free, but those who like to sit in one place practically find themselves easily located. If any parish has a treasurer and an executive board with sufficient energy, vigilance and willingness, to *work* this plan, it is always successful. Is it not based on the true democratic principle? It is the way by which the poor man may contribute his maximum and the rich man bury his sense of wealth and become one with those who toil and struggle. The seats free, and everybody giving in proportion as it is given him. This seems to be the highest method.

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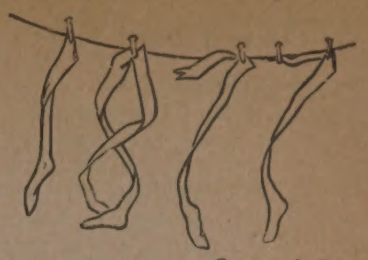

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The Social Equilibrium; How to Secure and Preserve It.

AFTER THE TRANSITION.

READ BY REV. HERBERT TAFT ROOT AT THE WESTERN UNITARIAN CONFERENCE, MAY 14, 1891.

What I was requested to do as my part in this discussion, was to present my views as to the remedy for the existing social injustices; to give my ideas of a state which should adjust the present inequalities of society,—at least such was my understanding. The implication, then, of the general subject, "The Social Equilibrium—How to Secure and Preserve it," is, I take it, that the social equilibrium is, for some reason, threatened, and we, the speakers, are, I suppose, to offer our notions of such a permanent adjustment of social conditions as shall secure and preserve that equilibrium. The figure in the general topic is one borrowed from mechanics, society being likened to matter whose equilibrium is disturbed, and we speakers are supposed to be master mechanics called in to suggest how this toppling structure can be again firmly based.

For my own point of view I am glad to adopt the suggestion of Mr. Laurence Gronlund that the present social state is one of unstable equilibrium. This, then, must be changed to one of stable equilibrium, and the progress from one to the other condition may be termed the *transition*. By entitling my paper, "After the Transition," I mean to indicate what is to be the social condition which shall supervene upon the present one, which I do not regard as permanent. What is to be the result of the present upheaval? What is to be the re-adjustment which shall establish tranquillity? This is the problem to which I consider myself set.

At the same time I wish to guard against the inference that I regard a permanent fixedness of social conditions either desirable, or even possible in a growing civilization. Those communities which, like China, have attained an apparent fixedness of social conditions are of all nations the most hopeless. Unrest is a sign of life. That nation or that person which is perfectly settled can not improve. As all *matter* in nature tends constantly toward a state of equilibrium, of rest, but never reaches it, so in society the forces which move in it and which make for progress are tending always to a state of equipoise or equilibrium, but such a state is never absolutely attained. Society progresses by sudden movements from point to point, and has between these points periods of comparative rest. In such a progressive transitional state I believe it to now be. What shall be the next succeeding condition of affairs? What shall be the next breathing place in our development?

Now if we look back over the past history of civilization and trace its growth, we shall often notice two of these breathing or developing spots bounded by a transition mountain range, so to speak, differing widely from each other. Sometimes these two states of progress differ as widely as the land of bondage from the land of promise. The transition periods which divide any old from any new era are marked with considerable unrest and discontent—with many evils in fact. But these symptoms of the transition are not necessarily evidence that times are degenerating. When therefore we criticise inequalities and injustices of the present social condition, even when we are compelled to admit the existence of a submerged tenth in European cities and a growth and tendency towards the same state of affairs in our own country, it does not imply, of necessity, that we are retrograding.

When the tadpole or polliwig is developing into a frog I suppose there is a period during which it is not very comfortable and is somewhat out of adjustment to its environment. The tremendous physical changes going on in the heart, the breathing apparatus and the body generally, are such as would be likely to cause extreme apprehension on the part of the tadpole critics, ignorant of the state to be attained. The developing of three chambers in the heart, the absorption of the tail, the loss of the gills, are all making him wonderfully unfit for supporting the fishlike existence proper to a tadpole. This must be granted. That he is not becoming fitted for a much better state of existence is the unwarranted assumption upon which many tadpoles and many men act. How do the simon-pure undeveloped tadpoles act in such a case? Why, they frequently pounce upon the poor, clumsy, defenseless transitional and eat him. When another of their number becomes helpless from the same cause they do the same turn for him, and sometimes they keep this process up until there is only one of the group left to make the full change. Possibly they are attempting to apply a remedy; trying to preserve the tadpole equilibrium. At any rate if this queer fellow will not be a tadpole he shall not be anything else. It is very effective "repressive legislation," you see, but, after all, it does not have the effect of preserving the tadpole state. That has to go, any way.

In all the progress of the human race in the past from the lawlessness of almost purely individual might to the present legal restrictions of license; from brute to family, from family to clan, from clan to nation; or from feudalism to constitutional government, from slavery to the industrial system, the periods of transition have been accompanied by wails, by loss of old privileges, but succeeded by the gaining of new and better ones for the community.

What is the indictment against the present system? That the masses have little chance; that the rewards go to the few; that the great fortunes go to the very few and the misery and poverty to the many. That the condition of the majority is hopeless, irremediable poverty;—comparative poverty at least. I put as one of the strongest counts in the indictment against the present régime the very thing which, in the teeth of the most patent facts, is urged as the reason for prolonging the present system. I dare to indict the present industrial system because it crushes out the individual rights of the majority and also the individual rights of the better.

Put in a general form the indictment against the present system is an ethical indictment. It rewards the undeserving; it fails to reward the deserving. It is not conducive to the highest devolopment of humanity. It is a bar to progress. Unless a remedy or change is found, the tendency now governing will grow until the very few control almost absolutely the destinies of the many, who will be in an abject state of want and dependence.

Now these things are evils, but this means not wholly that things are absolutely worse than before, but partly that conditions are now recognized as evil on account of the growing of higher capabilities and appreciation which render irksome and unbearable things which in a lower state of development would not be seen as evil, and hence would not be evil. A community on a lower plane could not feel the evils of the present as our community feels them. Hence the prevailing discontent means in part a growing ethical sense, and a readiness, a preparedness for something better. Partly, however, the evils in a transition period *are* greater than before, but this also does not necessarily imply a retrogression on the whole, but only that the old system is not equal to the present emergency; that it has done its work, and that we are ready for a change to something else.

I have mentioned as one objection to the present system that it crushed out the individual rights of the majority and the individual rights of the better. Let me notice for a moment the question of individualism, for a famous objection to any pronounced change in the present industrial system is founded on the assertion that the rights of individuals are better conserved under the present system than they can be under any other. The use which has been made of the terms *capital*, *labor*, and other abstract metaphysical entities when dealing with conditions which had reference to *persons* has been the bane of our writings on politics—economical topics. The term Individualism is another of these metaphysical abstractions which needs caution in the using. There never has been a state of society, there never will be one where Individualism will be wholly stamped out or wholly rampant. Even Communism exalts at least one individual, as a director or manager. I make bold to say that the question is not as to Individual*ism*, but as to *what* individuals, how many and what kind of persons shall get the rewards. The problem is how so to adjust conditions as to give the most equitable chance to as many as possible, or to all; to reward the best that is in them, and to reward most highly the best there is in the best. So far as society is concerned, let us say, to best recompense those who give the most to society.

Let me illustrate my meaning. When a savage tribe advances into a social state, what comes to pass? The individuals give up the power to slay and revenge themselves; to enforce themselves upon the weaker; and they obtain in exchange therefore greater security to themselves in the protection afforded by society, you say. That is not a very accurate description of what really happens. The physically strongest, those best fitted for the state gone by, do not get as sure protection from society as they could afford themselves under the old régime; though the mass get greater immunity from imposition. What has actually happened is that the benefits and rewards now go to different individuals, to those of a different stamp. Formerly he of greatest strength ruled, now he who has most talent for barter and business comes to the front. When feudalism gave place to advancing society the feudal barons were the losers; another and higher type of character was rewarded. On the whole, society was the gainer, as the succeeding civilization was better than that which it displaced. Also a far greater number of individuals were benefited than in the former state.

When slavery dies out the slaves are the gainers in all that gives dignity and real worth to life. Ultimately also, it may perhaps be said that the master also is benefited in that he is taught the dignity and worth of labor and given the high rewards attendant upon it when not too severe or involuntary. This latter effect is usually, however, somewhat remote. In general the masters lose at the start.

Always in any social change caused by growth the resultant is a higher social level in which better qualities are brought out and rewarded, and a different class of individuals comes to the fore. No such change is possible until a sufficient number of the society have outgrown the old conditions to be powerful enough to make the change.

Who are the individuals who profit by the present industrial system? Not those of the highest ethical development, for it is impossible to carry the highest moral ideals into business life and at the same time reap great material rewards; and these rewards of wealth and honor *ought* to go to the best, both for their sakes and for the sake of the community.

I consider, then, that these things may be taken for granted:

1. That there are transition periods in the history of humanity.
2. That these transition periods are marked by evils.
3. That we are now in such a transition period.
4. That the prevalent general recognition of social inequalities and injustices evidences that fact.

These things being granted, the question arises, can we do anything about it? If growth in civilization is along lines of evolutionary development, it will work out if we let it alone. So reason some to-day, but fallaciously, for this view of the case represents us as standing outside of this evolutionary process as mere spectators, whereas we are a part of it, and our wills and intelligences are parts of the forces at work. We may eat our tadpoles, or we may help to free their hind legs and enable them to kick to freedom. We also are the tadpoles, we must remember. Let me reiterate the idea that our free wills exist as factors in this social problem. And this is outside of the philosophical question as to what our freedom of will consists in; whether, that is, it is determinate or not. Huxley, who believes that men are automata, yet acts and influences by virtue of his individuality, whether that individuality is determinate or not. So we may aid or strangle the evolving product of the present time, and civilizations have perished, or have gone on to better in accordance with the wisdom displayed in these transition periods.

Now what are the requirements of the temporary stable equilibrium which we seek?

1. The coming social state must be one in which the conditions shall satisfy the ethical objections to the present system. It must distribute the rewards of all labor more nearly according to desert. It must be a state in which, so far as possible, "no one labors without enjoying and no one enjoys without laboring." It must be one in which ethics can be successfully combined with business. I mean by this last statement that the rewards of industry shall go to those who practice a higher morality than now governs the most successful average business and professional man; one in which our laws shall reflect a higher moral sentiment.

2. As a corollary from this first proposition, it will be a state in which a greater number will profit than in the present state; a system in which each person will have a better chance, which it will rest with him to improve.

3. Decidedly, it must be a state in which the individual rights of the great mass will not suffer, but will be increased.

4. It must be one in which society in the aggregate will be better off; a *higher* state.

5. Lastly, it must be a state which our past evolution has fitted us for; one to which past and present point. It is idle to construct a new scheme of society from our imagination and hope to foist it upon the world. The building must fit the foundations laid. The new state will have to take human nature as it now is and have a regard to its present capabilities. If all men were perfectly equal and equally perfect, then Communism might do. They are not, and are not likely to be. The critics of visionary social schemes who insist that we must take into full account human nature as it is, and make provision for the existing competitive instinct are right in part at least. There is not

sufficient reason, in my judgment, to believe that mankind is yet ready for a system which presupposes for its working success any large preponderance of the altruistic feeling. We must leave the realization of any scheme based on this idea to the adjustment of some future unstable equilibrium—which is sure to come if we progress far enough.

To consider the last point first, what has been the line of our development thus far, and to what does it point? There are not wanting those who speak of the process of evolution as though it had been wholly a selfish struggle for individual supremacy from lowest forms of life up to the highest realized state of society. This is not accurate, however. A great amount of relentless self-assertion, accompanied by a disregard for others there has been all along the line; an immense quantity of this self-seeking and combativeness are yet present in society, but the altruistic feeling has also been present all along from the earliest forms of sentient life, manifesting itself in the mole in protecting its mate; in the female in the defense of her young, growing and accentuating itself as life flowered into higher forms. In human society the record has been one of increasing banding together, co-operation, brotherhood. More and more men have enlisted together in operations. More and more bands of men preserve the peace with other bands. Sects do not fight sects so much as they did; nations do not war so often; less and less do different business combinations fight each other; more and more they pool their issues. Men are discovering that their best interests lie in the observance of the higher law of peace, partnerships, corporations, trusts. The tendency is towards unity. In government this tendency is called one towards centralization. The present imbroglio with Italy growing out of the New Orleans massacre emphasizes its necessity. A great advance has been made in recent years towards the assumption of power for the public good by both general and municipal governments; and, so far as it has proceeded, I say without fear of successful contradiction that this tendency has justified itself. All signs point to its continuance.

Now as to my third and fourth points. Is a retention of a due amount of individual rights compatible with the betterment of society in the aggregate along these lines? It seems to me that there is no incompatibility here, whatever, bearing in mind what I have said of individualism. No one doubts, *e. g.*, but that in passing from the state of savagery to the life of a settled, trading community the great majority exchanged an abstract right to do what few could actually do, for a greater number of rights which they found themselves able to exercise. Similarly, if a transition is made from present industrial conditions to a state in which private speculative enterprise is fundamentally curtailed, the multitude of hopeless clerks in gigantic moneyed interests, as well as the toiling millions below them, will exchange their present abstract right to become immensely wealthy; which is to them but a hollow mockery, for rights to employ themselves in congenial occupations with many incentives to dishonesty done away with,—rights which they will be able to reduce to possession.

As to my first and second enumerated requiremements of the new régime, that it should satisfy the ethical objections to the present one, and give every one a chance, it must be such a state, I take it, as will prevent the accumulation of large fortunes in the hands of the few, but which shall at the same time reward those most deserving, in comparison with what they give of worth to society. This ethical requirement will, of course, strike at any such plan as Bellamy's quite as hard as at the present industrial status, but it recognizes the emulative quality of human nature.

Perhaps I should do well to stop here, with this enumeration of the general requirements of the new state, but presumably you would not feel that I had fully justified the title of my paper, "*After the Transition*," if I did so. It is with great diffidence, however, that I go at all into details, and I shall attempt not to be too definite in this realm, for while it is easy enough for one of Yankee descent to guess, it is a hazardous undertaking to try to be very specific in making a *scientific* guess on a problem of such complexity as the present one. With this guard I am willing to say that it seems likely to me that after the transition we shall have a society in which the people in their collective capacity control and regulate industrial as well as political matters.

I see no reason for doing away with money as a medium of exchange. Let a man go into any employment he wishes and receive wages therefor in accordance with the character of the work done. Let him acquire a home, and accumulate some money, if he wish, to spend in travel, or to ease his declining days, and for other purposes in the line of his tastes and wants; but, as he can not then speculate with it, he can acquire no dangerous amount, and what he gets he will have earned. The same incentives to rise to places of greater profit and higher trust will operate then as now, with a greater chance of doing so for most. In such a state civil service rules will be absolutely necessary to the running of the machinery, and by them reward will be more nearly proportioned to desert than now in private employment, when the employer is concerned to get as much as possible for as little as he can.

I know that it is objected that government is a poor employer; that it pays more to get a given piece of work done than a private individual would pay. When a government building is to be erected, *e. g.*, there is generally a job in it. In reply let me present two considerations: 1st. That, as I think, no political function of our government is so well exercised as the only industrial function it regularly carries on, viz., that of transmitting the mails. 2d. And this I wish especially to emphasize, for I think it is not duly appreciated by those making the objection, who have singled it out for notice: *The coming state, concerned with industrial functions, will materially differ from the present* POLITICAL *state. Now*, a certain class of men go into politics. You know the conditions which beget jobs. *Then* every citizen will be an intregal member of government; every working citizen a functionary of government. Our best citizens, removed from present temptations to overreach in business for the sake of getting ahead, for the sake of supporting their families, will certainly not put less conscience into business when their success depends upon their integrity; and jobs all along the line could not exist, unless we suppose society corrupt throughout. Some jobs, some abuses, there doubtless will be, some neglect of duty, some favoritism. Not always will the best men get into high positions, but the iniquities could not, my friends, simply could not equal the injustices and cruelties of the present system.

I will add also that I should not consider it a very *great* evil if the State could not or would not employ women to make shirts at six cents apiece, even though private employers find it possible to do so.

No heaven do I expect just the other side of the present trouble; a promised land indeed, and flowing with milk and honey, but abounding, doubtless, in Gileadites and Hittites and what not, which shall yet give room for enterprise and struggle.

How shall this transition be effected? I know not. In many things the change has already begun. What *great* step shall next be taken I can not say. Suppose the government takes control of the railroads. How shall that come? Even that simple step may be taken in one of very many ways. Whether our government shall foreclose on the Union Pacific for violated stipulations in its land grant; whether strikes shall reduce the value of railway property till the roads make a proposition to government to take the management and responsibility out of their hands; whether they shall be legislated out of private control, no one can say. As to what shall be the *exact form* society may assume under the new conditions, I profess to know even less. It may take an imperial form in Germany, a democratic form in America, and very possibly a more radically progressive form in Australia and Africa than in either. Questions which now agitate political parties, such as trade relations, questions of finance, etc., may be as much a matter of contention then as now. The political policy of government will not be forever solved by any such social change. Whether industries shall be divided up into groups of ten, whether election of those in authority be from below or from above; all these and many other things time alone can solve. Probably here in the United States elections will be in democratic form.

I repeat that I expect no perfect solution of all inequalities. The great master thinkers who undeniably benefit the human race more than any other class, will also, undoubtedly, have to be content with less than their full share of the pecuniary rewards of life, as they do now, but, let us hope the disparity between contribution by and distribution to will not be so great in their case as at present. In every stage of society those are best rewarded who are best adapted to that stage. They are never the highest, but every advance raises a higher and higher type to the chief rewards.

Not yet is the full day quite here, but some of us think we can see the dawn, and we believe that

"The crowning day is coming,
Is coming by and by!
We can see the rose of morning,
A glory in the sky;
And that splendor on the hill-tops
O'er all the land shall lie
In the crowning day that's coming by
and by!"

The Study Table.

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Who Wrote the Bible? A Book for the People. By Washington Gladden. Boston and New York: Houghton, Mifflin & Co., 1891. Cloth, $1.25.

So very good a book that one deeply regrets that it is not better. Mr. Gladden is in full sympathy with the "Higher Criticism." He thinks, indeed, that Baur has greatly exaggerated the gravity of the schism between the Petrine and Pauline factions among the early Christians; that the Gospels were written by Matthew, Mark, Luke and John, and so of course, earlier than the dates which the Tubingen school assigns them; and that Moses was responsible for more of the Pentateuchal legislation than the nucleus of the Decalogue. But he accepts without reservation the composite character of the Pentateuch, recognizes the Bible throughout as a product of evolution, and leaves no vestige of a foundation for the old doctrine of Scriptural infallibility. Some of the passages in which he lays bare contradictions and discrepancies in the New Testament as well as the Old almost remind one of Thomas Paine. But along with this rationalism there goes that attitude of compromise which makes liberal orthodoxy the despair of the self-consistent and logical mind. Our author continues to call the Bible "inspired." And he does not seem to mean that as every book which contains truth to that extent may be said to be inspired by the spirit of truth, so the Bible is pre-eminently an inspired book. He adheres to the old notion that there is a sharp distinction between "inspired" and "uninspired" writings, and that this distinction makes the Bible *sui generis*, radically different from all other books. We look eagerly for his definition of that inspiration which does not make the Bible infallible but does make it unique. At last we get track of it on page 360. He says, "We believe that the Bible is an inspired book, nay, that it is by eminence The Inspired Book; but when you ask us 'What is an inspired book?' instead of making up a definition of inspiration out of our own heads we only say, '*It is such a book as the Bible is, and then we proceed to frame, our definition of inspiration by the study of the Bible.*'" The italics are ours; but the humor is his. Or is Mr. Gladden destitute of humor? We have never thought so. Certainly nothing equal to this in the line of defining in a circle has ever been perpetrated in strictly serious discourse, unless by a man who has never worshiped at the shrine of Comus. "What is ratio?" asks the teacher. "Ratio is proportion." "And what is proportion?" "Proportion is ratio." "What are both together?" "Excuse me, I can define but one at a time."

Our author, at the very outset, prejudices his readers against him as regards his scientific impartiality by saying, "The writer of this book has no difficulty in believing that the Bible contains supernatural elements." He comes before us in the role of trying to accept a certain view of the Bible and finding to his delight that it isn't so very difficult a feat after all. But this very defect in the book constitutes its special excellence. One gets in this volume the *minimum* of the new view of the Bible with which a man can be content and still keep up any pretence of accepting the unquestionable conclusions of modern scholarship. The author tries to believe as much of the old theology as he can. We can feel pretty sure that he has not discarded any that it is possible to retain.

It is needless to add that the book displays ripe culture, a fine literary sense, and a truly religious spirit. All that goes without saying when one knows that the author is Washington Gladden. H. D. M.

THE *Forum* for May opens with an essay by Thomas F. Bayard on "State Rights and Foreign Relations," a discussion of the principles governing negotiations with foreign countries in situations similar to that involved in our present dispute with Italy. Sir Roderick W. Cameron writes of "The Commonwealth of Australia." Gen. Walker discusses the United States census, and compares it with those of other countries. Roger Q. Mills contributes an argument in support of Mr. Blaine's policy of reciprocity. Emile Castetlar writes on "Spain a Democratic Nation," with of course, republican sympathy. "Southwestern Commerce" is ably considered by Senator W. P. Frye, Prof. Alfred Momeni of the English Broad Church talks about "Changes of Orthodoxy in England." Prof. Thomas Davidson writes eloquently of "Our Servility in Literature," condemning the deplorable influence of foreign fashions in literary taste and criticism, and making a strong plea for the cultivation of true American ideals. An article on Free Coinage by Edward Atkinson, on Chemistry by Prof. Crookes, on the "Bertillon System of Identification" by the author of the same for whom it is named, and an essay on "The Transmission of Culture" by Prof. Lester F. Ward, make up an interesting and excellent number.

THE May number of the *New England Magazine* presents a varied and excellent table of contents. The first article is "Walt Whitman at Date," by Horace L. Traubel, and will interest thousands of admirers of the "good gray poet" on both sides of the Atlantic. Mr. Traubel has been a near neighbor and friend of Whitman's for the last fifteen years, and his article has, therefore, great value. Walt Whitman's portrait, a new picture recently taken, forms the frontispiece of the number. An article dealing with the Loyalists in the Revolutionary War, written by Mr. James Hannay, from the Loyalist standpoint, has a prominent place in this number. It is an illustrated article, Mr. Louis A. Holman being the artist. An interesting article at this time, when the Bering Sea matter is so much before the public, is Mr. Charles Hallock's "The Alaskan Fur Trade; its Origin Courses, and Ethnography." Mrs. Bernard Whitman writes in a lively strain about the Puritans of early Dorchester, one of the suburbs of Boston. "Lovejoy—Hero and Martyr," is a strong plea for remembrance of one of the early anti-slavery agitators, by Thomas Dimmock, who has made a special study of Lovejoy's work. "The Oldest House in Washington," by Milton T. Adkins, is the history of the old Burns estate. O. S. Adams writes an amusing account of some of the old ante-bellum newspapers. There is the usual amount of readable fiction and fairly good poetry.

Notes from the Field.

Chicago.—The third May meeting of the Universalist Women's Association of Illinois was held in St. Paul's church, May 20 and 21. Among the speakers were Rev. Augusta Chapin, Dr. A. J. Canfield, Rev. Florence Kollock and Miss Phœbe Couzins.

—During the past week 1500 copies of the Conference number of UNITY have been distributed among the various churches of the West and East.

—Rev. S. S. Hunting, of Decorah, Ia., and J. D. Ludden, of St. Paul, have been visitors at Headquarters during the past week. They were both returning from Indianapolis where they have been attending the National Conference of Associated Charities.

—W. C. Gannett, Myron Leonard and John R. Effinger were appointed at the last Directors' meeting of the W. U. C. as a committee to take charge of the revision of the Western Year Book. The work is already begun and the revised volume may be expected in a few weeks.

—Rev. C. W. Wendte called at Headquarters Saturday, May 16th, just too late for the Western Conference, *en route* for Boston and the Anniversary Week. He was looking hale and hearty as if work on the Pacific Coast agreed with him.

The Chicago Unitarian Club.—Friday evening, May 15, the Chicago Unitarian Club held a meeting at the residence of Mr. John Wilkinson, 482 La Salle avenue. Over sixty were present, and many of the delegates and guests of the Western Unitarian Conference were among the number.

Mrs. Anna B. McMahan, of Quincy, Ill., read a very able paper, entitled "Shakespeare and George Eliot." The discussion which followed was long and animated.

After the discussion the minutes of the last meeting were read. The question of paying the rent of the Unitarian room was laid before the Club, and a motion was passed that it be laid over to the next meeting. The social part of the evening following the paper was most enjoyable.

CAROLINE HOWE, *Sec.*

St. Joseph, Mo.—Rev. J. C. F. Grumbine enters upon his vacation the first of July to be absent until September. On June 11 he gives his new lecture, entitled "The Present Religious Revolution." Although the warm weather keeps many from church yet the evening congregations are very encouraging. Mr. Grumbine has more than held his own in the face of innumerable obstacles, and although the church this year suffers many heavy financial losses by change of residence and death of friends, yet it will make a splendid effort to keep on its feet.

Alton, Il.—Rev. H. D. Stevens recently delivered a lecture on "Prince Nicotine or the Evils of Cigarette Smoking," which was a strong and striking appeal to young men to abstain from the tobacco habit.

Mr. J. B. Hargett having shown to us credentials of capacity for the Unitarian ministry, is hereby commended to the fellowship of our churches.

J. C. LEARNED,
[Signed.] GEO. A. THAYER,
S. M. CROTHERS,
Committee.

"SHOW US THE FATHER"
THE FAITH OF FAITHS AND ITS FOUNDATIONS
Six Sermons by Six Authors.
The Change of Front of the Universe, - - - - - M. J. Savage.
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No better book to show the trend of Faith among men who trust the Science of the nineteenth century. It might have been called "The God of Evolution." 170 pages, handsome paper edition, 50 cents; 10 copies, $3.50. Order for the holidays. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago, Illinois.

Price of Stock to be Advanced Wednesday, July 1.

A SAFE INVESTMENT, = = = EARNING 35% PER ANNUM.

SEMI-ANNUAL DIVIDENDS, APRIL AND OCTOBER.

Stock of the Ga.-Ala. Investment and Development Company.

CAPITAL STOCK, $4,500,000. Shares, $10 each, par value, full paid and subject to no Assessments.

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SUFFOLK TRUST CO., Transfer Agents, Exchange Building, Boston, Mass.

THE PROPERTY OF THE COMPANY CONSISTS OF

First. 8000 City Lots, or 2022 acres of land in the city of Tallapoosa, Haralson county, Georgia, the residue remaining unsold of 2500 acres, on the center of which the city was originally built. Estimated value on organization of company, Oct. 1, 1890, $1,084,765, but largely increased in amount and present value since that time by additional purchases of city lands and improvements and development added.

Second. 2458 acres of valuable mineral land, adjacent to the city of Tallapoosa, all located within a radius of six miles from the center of the city. Present value, $122,900.

Third. The issued Capital Stock of the Georgia, Tennessee & Illinois Railroad Company, chartered for the purpose of building a railroad from Tallapoosa, Ga., to Stevenson, Ala., 120 miles, that will net the company nearly $2,000,000 of the capital stock of railroad paying 7 per cent dividends.

Fourth. The Tallapoosa Furnace, on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga.—the said furnace being of 50 tons capacity, manufacturing the highest grade of cold and hot blast charcoal car-wheel iron. Present value, $250,000.

Fifth. The Piedmont Glass Works, situated on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., said plant being 12-pot furnace capacity, and manufacturing flint-glass flasks and prescription ware. Present value, $100,000.

Sixth. The Tallapoosa Reclining Chair Factory on the line of the Georgia-Pacific railroad, in the city of Tallapoosa, Ga., manufacturing hammock, reclining and other chairs. Present value, $25,000.

Seventh. Sundry interest bearing bonds, notes, mortgages, loans, stocks, etc., acquired since the organization of company in securing the location on its property of new manufacturing industries, and from sales of its city lots and cash in bank, received from the sale of treasury stock for improvements not yet invested.

There is already located on the property of the company, in the city of Tallapoosa, from 2800 to 3000 inhabitants, three-quarters of whom are Northern people, who have settled there within the last three years, about 700 houses, 40 business houses and blocks, public parks, free public schools, churches, hotels, water works, electric lights, $75,000 hotel, now building, to be open in October. Street railway, and 12 new manufacturing industries under contract and building that will employ fully 1000 additional operatives, requiring 500 new dwelling houses, and increase the present population of the city from 3500 to 5000.

THE INCOME OF THE COMPANY

Will be derived principally from six sources:

First. Earnings of its manufacturing establishments, now in operation and to be built (now $76,235.04 yearly).

Second. Rentals of its farming lands and sales of timber in "stumpage" (estimated $3000 yearly).

Third. Sales of its city lots in Tallapoosa, Ga., for improvement and investment (estimated $250,000 yearly.

Fourth. Working of its mines and quarries, by themselves, or on "royalties" (estimated $10,000 yearly).

Fifth. Profits on mineral, timber and town site options and purchases on line of Georgia, Tennessee, & Illinois R. R. (estimated $50,000 yearly).

Sixth. Earnings of stock of Georgia, Tennessee & Illinois R. R. (estimated $186,408 yearly).

Total estimated yearly income of company after construction of railroad, $525,633.04.
Total estimated yearly income of company prior to construction of railroad, $339,235.04.

PRESENT PRICE OF THE STOCK. **$3.50 Per Share.**

To be Advanced July 1 to $3.60 per Share,

And further advanced Aug. 1 to $3.70, Sept. 1 to $3.80, Oct. 1 to $3.90, (and October dividend, semi-annual, probably 20c. per share,) Nov. 1 to $4.00, Dec. 1 to $4.10, and Jan. 1 to $4.20 per share, when it is intended to advance the price to par should any stock remain unsold.

RIGHT RESERVED TO WITHDRAW STOCK FROM SALE WITHOUT NOTICE AFTER JULY 1, OR WHEN 50,000 SHARES ARE SOLD.

The Directors of the **Georgia-Alabama Investment and Development Company** have decided to offer to the public until Wednesday, July 1, a limited amount of the full paid capital stock of the company at $3.50 per share (par value $10,00).

This stock is full paid, and subject to no future assessments under any circumstances.

One million dollars of the $4,500,000 capital stock has been placed in the treasury of the company for the development of its properties, and the enhancement and protection of the interests of the stockholders.

At 12 o'clock midnight, July 1, 1891, the price of the stock of the company will be advanced to $3.60 per share, and further advanced on the first day of each month following, the sum of not less than 10 cents per share until Jan. 1. 1892.

A stated advance monthly in the price of the stock has been decided on by the company for the reason that the recent location on its property of several extensive manufacturing establishments employing over 1000 skilled operatives makes such a policy fully warranted on account of the increased values added to its assets.

The company reserves the right to advance the price of the stock more than 10c. per share per month, or withdraw it entirely from sale at any time after July 1, the sales of stock and added developments shall render such action necessary for the protection of the interests of the stockholders.

Under the plan of the organization of the Company, all receipts from the sale of the Treasury Stock of the Company are expended at once for improving and developing the property of the Company, increasing its assets to the extent of the amount received.

The entire properties of the company being paid for in full, all the receipts from the sale of city lots go at once to the dividend fund of the company, in addition to the earnings of its manufacturing establishments in operation, and its income from other sources.

The stock of the company will not only earn gratifying dividends for the investor, but will increase rapidly in the market value, with the development of the company's property.

The stock will shortly be listed on the New York, Chicago, Philadelphia and Boston consolidated stock exchanges.

Orders for stocks will be filed as received, in any amount from one share upward, as it is desired to have as many small holders in all sections of the country as possible, who will, by their interest in the company, influence emigration to Tallapoosa, and advance the interests of the company.

STOCK SOLD ON 2 PER CENT. COMMISSION, OR PURCHASED AT PRICE PAID AND 17½ PER CENT. PER ANNUM PROFIT.

For the accommodation of the stockholders of the Company, who desire to realize on their stock prior to its being listed on the Exchanges, and have not a ready market for it in their own locality, the Company have completed arrangements with a syndicate of the largest English and American stockholders to handle for a nominal commission, and buy and resell to other investors, all stock purchased of the Company. This syndicate will handle the stock at the Company's selling price, for a commission of 2 per cent., remitting to the stockholder the full amount received for same, less the commission of 2 per cent. for transacting the business, or will, if the stockholders prefer, cash the stock at any time after the first day of the month following the next advance succeeding the purchase at the price paid by the stockholder for the stock, and 5 cents per share (17½ per cent. per annum) additional added for each and every month thereafter until January 1st, 1892.

Stockholders wishing to sell stock purchased, can send it to the treasurer of the syndicate, the Suffolk Trust Company, Bankers, Transfer Agents, or to the Company direct at Boston, Mass., to be sold at the Company's selling price, less 2 per cent. commission; or if immediate cash is preferred, they will receive a check for the stock at the price paid the Company for it, and an advance of five cents per share added for each month it is held by them as above, without delay, on presenting their certificates of stock by mail or in person, indorsed in blank on the back of the certificate; and in view of the fact that the advance paid by the syndicate to the person selling, when immediate cash is required, is but one-half the actual advance of the stock, thus affording a handsome profit for them to hold and resell at advanced prices, *the Company guarantee in selling all stock that a check as above shall in all cases be returned to parties desiring to sell without delay.*

FOUR ADVANTAGES OF THE STOCK AS AN INVESTMENT.

Principal absolutely secure under any circumstances, the property being paid for in full.
Dividends, to include earnings and all receipts from sale of city lots, paid regularly April and October.
Probability of a large increase in each semi-annual dividend by increased earnings and sales.
Certainty of a rapid increase monthly in the intrinsic value and selling price of the stock itself.

UNTIL WEDNESDAY, JULY 1, 1891,

$ 7	will purchase	2	shares or	$ 20	par value of	stock.
14	" "	4	"	40	" "
35	" "	10	"	100	" "
70	" "	20	"	200	" "
105	" "	30	"	300	" "
210	" "	60	"	600	" "
350	" "	100	"	1000	" "
525	" "	150	"	1500	" "
1050	" "	300	"	3000	" "

Checks for the April dividend, which included earnings of the Manufacturing Establishments owned by the Company, and receipts from the sale of city lots, for the first six months of business, were mailed April 15, and checks for the October dividend will be mailed to stockholders by the Suffolk Trust Company, Transfer Agents, Oct. 15.

No orders will be received at the present price of $3.50 per share after 12 o'clock midnight July 1, and all orders for stock should be mailed as soon as possible, and in no event later than several days prior to that date, to insure delivery at present price of $3.50 per share.

Address all orders for stock and make checks, drafts or money orders payable to
HON. JAMES W. HYATT, Treas., Ga.-Ala. Investment & Development Co., 720 Insurance Exchange Building, Chicago, Ill.

Southern Offices, Tallapoosa, Haralson County, Ga. **New York Offices,** 11 Wall St., Rooms 31 and 32. **Boston Offices** 244 Washington St., Rooms 8, 9 and 10. **Philadelphia Office,** Room 944 Drexel Building. **Chicago Office,** Room 720 Insurance Exchange Building. **Baltimore Office,** Room 4 Bank of Baltimore Building. **Foreign Offices,** No. 2 Tokenhouse Building, London, England.

☞ 80-page Illustrated Prospectus of Tallapoosa, Stock Prospectus of Company, and Plat of City, with Price List of Building Lots, Mineral Maps of the Section, Engineers' Reports, etc., mailed free from any of the above-named offices of the Company.

Manufacturing Industries Now Building or Under Contract to Locate at Tallapoosa, Ga., Secured by the Company Since the Return of the Excursion to Tallapoosa, March 1, 1891.

C. B. Hitchcock M'f'g Co., from Cortland, New York, 2000 lineal feet of Factory Buildings, one of the largest Wagon manufacturing establishments in the world, to employ **400** to **600** hands.

Hayes' Chair Company, from Cortland, New York, 800 lineal feet of Factory Buildings, manufacturers of Fancy Rockers, Plush Chairs, etc., one of the largest in the U. S., to employ **125** to **200** hands.

Wm. Howe Ventilating Stove Co., from Cortland, New York, 1100 lineal feet of Factory Buildings, manufacturers of the renowned Howe Patent Ventilating Stoves and Ranges, to employ **125** to **200** hands.

Anchor Woolen Mills, from Maryville, Tenn., 200 lineal feet of Factory Buildings, 2 stories, manufacturers of all kinds of Woolen Cloths, Blankets, etc., to employ **75** to **150** hands.

Brown Bros. & Co., from Atlanta, Ga., 75 lineal feet of Factory Buildings, 3 stories, manufacturers of Ready-Made Clothing, Jeans and Overalls, Underclothing, etc., to employ **50** to **100** hands.

Tallapoosa Street Railway Co., Capital $25,000, now building, two miles of the line to be in operation by September 1.

Tallapoosa Ice Manufacturing Company, Eight Ton Artificial Ice Plant, to be in operation July 1.

Iron Bridge Works, 500 lineal feet of Factory Building, to employ **50** to **100** hands, manufacturers of Iron Railroad and Highway Bridges.

City Bottling Works, from Wilksbarre, Pa., to bottle the Lithia and Chalybeate Waters, in Lithia Springs Park, and introduce them throughout the United States.

Boot & Shoe Factory, Messrs. Horne & Boise, 3-story Factory, manufacturers of all styles of boots and shoes, to employ **75** to **150** hands.

Foundry and Machine Works, from Stanton, Mich., 100 lineal feet of Factory Buildings, manufacturers of Machinery, Engines and Castings, to employ **20** to **40** hands.

Tallapoosa School Furniture Co., 100 lineal feet of Factory Buildings, manufacturers of School and Church Furniture and fine Cabinet work, to employ **25** to **50** hands.

Tallapoosa Lumber M'f'g and R. R. Co., $250,000 capital, 1100 lineal feet of Buildings. To erect Mills at Tallapoosa and build a Logging Road into the Timber south of the city to supply them with logs. Survey now being made, and under contract to commence road before July 1, to employ **150** to **300** hands.

The above manufacturing industries will represent a combined frontage of over **5,400 lineal feet,** or over a **MILE** of Factory Buildings, employ when completed from 1000 to 2000 operatives, according to the business done, and require **500 new Dwelling Houses** erected at once.

The Home.

Helps to High Living.

Sun.—There are not two kinds of goodness, one for God and another for man.

Mon.—The whole universe is our Father's house.

Tues.—Love's whole nature is to restore the lost, to heal, to save.

Wed.—Justice is stern of face but tender at heart.

Thurs.—By love the miracles of life are wrought.

Fri.—Deliverance is by conflict.

Sat.—We must *live* our way into truth through love.

—*Geo. S. Merriam.*

The Wild Flowers.

The violet blooms in a shady place
Where the sun comes peeping through;
The hare-bell grows on gray old rocks
And shows its robes of blue.

The Mayflower grows on the wooded hill,
At the foot of the green old pines,
Where the ferns and mosses in cluster show,
And the checkerberry twines.
These all grow in the fairest bowers;
There is no room for the daisy flowers.

So the daisy grows by the dusty road,
Sweet and sunny and shy,
Lifting its pretty, modest head
To nod to each passer-by.

"Why do you grow by the roadside, dear?
It is all dust and sand;
Come to the violet's shady nook,
Or join the Mayflower's band."

But the daisy said, "The violet's place
Is better for her, you see;
And the Mayflower's place is better for her,
And mine is the *best* for *me*."

—*St. Nicholas.*

The Violet's Mission.

A LITTLE GIRL'S STORY.

There was once a little violet who had been planted in a garden near the house of a little girl. The little girl thought a great deal of the violet and often went there to pick its blossoms.

The little violet was very contented with her lot for quite a while, but by and by she began to wish that she were a rose on that great big rose-bush near her.

She saw the roses picked very often and once heard the little girl say as she came crying to the bush, "I know that Helen would like these roses. If she could say which flowers to have she would choose these roses that she used to love so well."

Helen was the little girl's best friend, who had died, and the roses were put in her hand.

Another time some roses were picked by the little girl and sent to a beautiful bride and worn on her wedding night. Then the violet wanted very much to be on the rose-bush because she said, "If I were only a rose I could make so many people happy."

But the little violet's day was coming. One morning not long after this, the little girl came out to the violet bed and picked every blossom, so that she had quite a large bunch of them. She tied them up and carried them off to another part of the city and the violet was not sure whether she liked it or not. But then she thought that perhaps she was going to do some good, so she was contented, and waited patiently.

She and her companions were taken up a dark staircase to the top of a tall building and into a very shabby but clean room, where a sick girl was sitting. She brightened up when she saw the violets and kissed them afterward, when she said, "They remind me of the time when I was a little girl and used to pick violets just like these." The violet thought, "Now I am doing some good," and she was, for the girl was sick and needed something to make her happier.

Pretty soon her brother came in and he looked very tired and worn out, and he said, "I guess it is hardly worth trying to get work any more, there does n't seem to be a single vacant place." The sister said nothing, but gave him some of the violets, among which was our little friend.

The young man nearly cried, and immediately taking up his hat went out again to hunt for a place, keeping the violets in his buttonhole. This time he went to the one store he had not visited before and was offered work.

The violet had indeed been of use, for she and her companions had helped two people, first the sick girl, for it had given her pleasant memories, and then the brother by telling him not to be discouraged but to try again.

The young man kept on nicely with his work, and soon he and his sister were able to move into pleasanter rooms.

The little violet never knew how much good she did, but she knew enough of it to be contented with her short life and not want to be a rose.

EDITH ENDICOTT MAREAN.

An Affectionate Lion.

The superintendent of the animal department at Woodward Garden, San Francisco, tells an interesting and pathetic story of a lion which was at one time in the garden. At first the lion was so wild and fierce that it was dangerous to venture near to its cage.

But by persistent gentleness and kindness the superintendent gradually made the beast so fond of him that it permitted him to go into the cage, and if he lay down beside it the lion would raise its head, so as to give him a soft place to lie. One day a drunken sailor came into the garden and began teasing the lion. The superintendent went up to the man and told him not to disturb the animals.

The sailor, angered at the reproof, replied that he'd do as he chose about it; and, doubling up his fist, struck at the superintendent. The lion upon this became frantic with rage; it roared fearfully, and dashed so violently against the bars of its cage, that the sailor ran away in terror. Then the beast became quiet, and manifested the greatest delight when the superintendent went up to it and caressed its head.

At length the lion became affected with a tumor. One or two slight operations had to be performed, and nobody could get near the beast except this one man. The lion let him cut, and looked at him gratefully all the time, licking his hand when it was over. The tumor grew, and a difficult operation had to be performed. It was with some apprehension that the superintendent undertook it, for the lion was restless with pain and discomfort.

The doctors thought it unadvisable to administer ether. The physicians drew a diagram of the operation, showing him where to cut. He followed their directions, talking soothingly to the noble beast the while, and the lion bore the knife bravely. This operation afforded but temporary relief, and the poor beast began to suffer such pain that it was decided to kill it. The superintendent took his revolver, and after petting the animal fired one shot through its head, putting the muzzle close to it. The lion gave him a pathetic look, in which there seemed to be a mixture of surprise and reproach, but no anger. It took three shots to kill it, and all the time the beast never took its eyes off the man.

The superintendent told the incident with tears in his eyes.

JESUS. His great superiority lies in the fact that he founds his kingdom on the spirit of its subjects; and whenever men seek to add to that foundation obedience to any form or the belief in any dogma, they, to that extent, rob him of his crowning excellence as a teacher and ruler of men, and degrade him to the level of Moses.—*Rev. R. C. Cave.*

The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

Ayer's Pills.

For loss of appetite, bilious troubles, constipation, indigestion, and sick headache, these Pills are unsurpassed.

"For a long time I was a sufferer from stomach, liver, and kidney troubles, experiencing much difficulty in digestion, with severe pains in the lumbar region and other parts of the body. Having tried a variety of remedies, including warm baths, with only temporary relief, about three months ago I began the use of Ayer's Pills, and my health is so much improved that I gladly testify to the superior merits of this medicine."—Manoel Jorge Pereira, Porto, Portugal.

"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass.

"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Burwellville, Va.

"I have found in Ayer's Pills, an invaluable remedy for constipation, biliousness, and kindred disorders, peculiar to miasmatic localities. Taken in small and frequent doses, these Pills

Act Well

on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."—C. F. Alston, Quitman, Texas.

"Whenever I am troubled with constipation, or suffer from loss of appetite, Ayer's Pills set me right again."—A. J. Kiser, Jr., Rock House, Va.

"In 1858, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."—H. W. Hersh, Judsonia, Ark.

Ayer's Pills,

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

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A Weekly Publication for the Great Plain People.

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The Tailor System of Dress Making by one of the best authors, including Book of Instructions, Charts, Double Vibrating Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for

ONLY $1.00.

This paper gives information of all Government Lands, and of each State and Territory with fine illustrations, also cuts of all structures and everything of interest connected with the World's Fair of 1893. Sample Copy and 100 Page Clubbing Catalogue 10 Cents.

THE WESTERN WORLD, Chicago.

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.

POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.), Principal.

The Faith That Makes Faithful.

EIGHT SERMONS.

BY WILLIAM C. GANNETT:	BY JENKIN LLOYD JONES:
BLESSED BE DRUDGERY.	FAITHFULNESS.
I HAD A FRIEND.	TENDERNESS.
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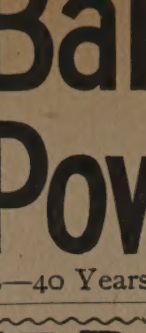

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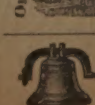
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